

?Two Movements of the Holy Spirit in the 20th Century? A Closer Look at Global Pentecostalism and Ecumenism?

By

Harold D. Hunter*

The 20th Century has witnessed phenomenal growth of what is known in some continents as the Classical Pentecostal Movement. Reaction in the first half of this century was almost unanimously negative by traditional church leaders, theologians, psychologists, and sociologists. Many judged Pentecostals to be emotionally disturbed, mentally limited, inherently sociologically deprived and/or concluded that the pneumatic unction claimed by the Pentecostalist was not genuine. Those views have not been abandoned by many and yet the ecclesiastical landscape has been sufficiently rearranged that many traditions have re-evaluated their opposition to the movement. This is due in no small part to the metamorphosis of the movement itself and the fact that it has figured in spreading its influence to much of world-wide Christianity. The surprise for many people in the 1960s was that this expanse included mainline Protestant churches and the Roman Catholic Church. Meanwhile, however, many center and right-wing evangelicals found increasing numbers of North American Classical Pentecostals pliable to much of their theological agenda.¹

Another reason that the wider Christian community has had to reckon more seriously with Pentecostalism is because of the dramatic increase in the size of the movement. It seemed to startle some when David Barrett's *World Christian Encyclopedia* (1982) determined that Classical Pentecostalism now constituted the largest unit in the Protestant family. He showed also that four?including the top three?of the world's largest congregations were Pentecostal. South Korea has been singled out for having the world?s largest church and the world?s largest Presbyterian, Baptist and Methodist churches.

In contrast to what is sometimes advertised as the monolithic character of Pentecostalism, it is the considerable diversity that complicates the process of clearly identifying what is ?Pentecostal.? The ubiquity of the international Pentecostal-Charismatic movement as it launches into the 21st century outdistances attempts at classification and clarification. In the face of descriptions such as patchwork quilt, rainbow, kaleidoscope, mosaic and umbrella, it may be appropriate to apply to Pentecostalism Dom Gregory?s Dix?s verdict on the Church of England, for global Pentecostalism is truly an ?amorphous mass of Pelagian good will?. At a minimum, glossocentric definitions fall short of the mark when trying to stress the canvass to cover the globe.²

The 20th century has been variously labeled the Century of Pentecostal Revival and the century of Ecumenism. Peter Staples³ in the 1992 Hollenweger Festschrift says the two most important and extensive social movements of the whole 20th century Church History are the Ecumenical Movement and the Pentecostal-Charismatic Renewal.

Both movements draw attention to the Holy Spirit. Jerry Sandidge concluded that both movements were born of the Holy Spirit. Let?s explore that possibility and to what extent, if any, these movements converge.

1. Is the Pentecostal Movement inherently ecumenical?

This claim has been made by, among others, Walter J. Hollenweger, Fr. Peter Hocken, and Cecil M. Robeck. We will compare their conclusions to the historical reality and intent of the pioneers.

Professor Hollenweger?s influential *Pentecostalism: Origins and Developments Worldwide* offers five roots of global pentecostalism. The final root identified is ecumenism. He isolates a few early pentecostal leaders in Europe, moves on to David J. Du Plessis, and finishes with conciliar ecumenism. Fr. Peter D. Hocken calls pentecostalism the "first instance of a mass movement for Christian unity." Cecil M. Robeck, Jr., says that earliest Pentecostal publications vindicate these kinds of claims.⁴ His influence can be seen in ?The Report from the Fourth Phase of the International Dialogue 1990 - 1997 Between the Roman Catholic Church and some Classical Pentecostal Churches and Leaders? which singles out Parham, Seymour, and the organizational meeting of the Assemblies of God in 1914.⁵

Hollenweger goes on to argue that early pentecostals, 1960s charismatics and 1980s ?third wavers? were ecumenical. He then concedes that Charismatics could fragment like Pentecostals have done, but allows the possibility that such might not be inconsistent with the kingdom of God. The first point has been well argued by Patrick Granfield.⁶ Hollenweger leans heavily on Cardinal Suenens, *Ecumenism and Charismatic Renewal* (1978); Fr. Kilian McDonnell, *The Charismatic Renewal and Ecumenism* (1978); Fr. Michael Harper, *Three Sisters* (1979); and Fr. Peter D. Hocken, "Charismatic Renewal and Christian Unity," *America* (Dec 1, 1979).

Granfield highlights the WCC at its Nairobi Assembly in 1975 which considered charismatic renewal "a major thrust of ecumenism in our time." Jan Cardinal Willebrands, head of the Vatican's Secretariat for Promoting Christian unity had stated that the ecumenical significance of the charismatic movement "is beyond doubt."

Granfield identifies three kinds of ecumenical activity: theological, social, and spiritual. Theological ecumenism deals with doctrinal matters. Social ecumenism involves cooperation in work for justice. Spiritual ecumenism, called by the Second Vatican Council

"the soul of the whole ecumenical movement," is described as a "change of heart and holiness of life, along with public and private prayer and unity of Christians" (*Decree on Ecumenism*, Art. 8).

The charismatic renewal is primarily involved with spiritual renewal, he argues. As a reaction against what it believes is excessive formalism and preoccupation with externals in much of official Christianity, the Charismatic Movement stresses personal holiness rooted in scripturally-oriented public and private prayer. It affirms that the Holy Spirit is the source of Christian unity and that all Christians, through the Baptism of the Spirit and the exercise of the charisms, can celebrate together the peace and joy that stem from Christ's victory over sin and death.

What does the charismatic renewal contribute to ecumenism? First, he argues, it is the most broadly-based ecumenical phenomenon in present-day Christianity. The movement engages Christians of all traditions. Second, the charismatic movement positively promotes the renewal of Christianity by concentrating on "a change of heart and holiness of life."

What are the ecumenical problems according to Granfield? First, there is the possibility that the emphasis on experience may lead to a neglect of doctrine. Second, there could be what Cardinal Suenens calls a "church within a Church."

In response to this idealism, one must reckon with the reality that to fight off its opponents, many participants and friends initially said that although there are unfortunate aspects of the Charismatic Movement, these are outweighed by the fact that a Holy Spirit initiated ecumenism is going on which will far exceed the effect of those who begin dialogues and meetings to this effect some time ago.⁷

Many Enthusiastic Pneumatomania with which I am familiar have made such claims, but the end result is the same -- "ecumenism" often means nothing more than people of various denominations now adhering to doctrines distinctive to that movement. Even though a given charismatic prayer meeting may encompass a variety of people from different denominations, they have not actually learned theological tolerance. It has become increasingly clear, like all previous Enthusiastic Pneumatomania and especially the Pentecostal Movement, that we are witnessing the emergence of new denominations with the organizations often decided on the basis of various formulas, personalities, cultures, traditions and the like. Roman Catholic Renewal has likewise experienced much fragmentation.

One familiar with the formation of the Pentecostal Movement can observe familiar stages of organizations. People will become less comfortable and happy with their existing churches, rallies will give birth to annual conferences and parachurch organizations, in the meantime, several independent churches will appear. Before long, new, incorporated denominations will appear. This is probably the case already with the multiplied Calvary Chapels, which has not been associated with the mainline Charismatic Movement although their theological orientation is much the same. Consider also Vineyard Churches, Covenant Churches, Word-Faith churches, Rock churches, and Victory Chapels.

The truth of the matter is that since the movement at large has not come to judge genuine ecumenism as an important work of the Spirit?affirm oneness of God's people and call for unity?the future may make the same judgment on us that Abraham Kuyper made of Edward Irving's later followers:

It is already manifest that this movement, which started among us under the pretext of uniting a divided church by gathering together the Lord's people, has accomplished little more than to add another to the already large numbers of sects, thus robbing the Church of God of excellent powers that now are being wasted."⁸

When an established, conciliar ecumenist like Brother Jeffrey Gros applauds Charismatics as being ecumenical, he is lifting up the concept of spiritual ecumenism. Certainly shared prayer should be meeting ground for Christians. Yet Michael Kinnamon rightly notes the unassailable need for the ecumenics to seek doctrinal agreement. Naturally this will not only allow diversity, but encourage it as a desirable result of the engagement of the wider community that nevertheless seeks to discern that which is essential to the cause.⁹

The birth of the Pentecostal Movement was a polarizing event. Yet even now Pentecostals seem reluctant to admit that the formula of Spirit baptism which stipulates evidential tongues is inherently anti-ecumenical. On the other hand it would be naive to think that all scriptural teachings are ecumenical given the current landscape of Christendom. Every Christian tradition has ecumenical liabilities. To speak bluntly, the Roman Catholics have a pope, Reformed teach supralapsarianism, and the Georgian Orthodox Churches adhere to an exclusive ecclesiology.

Critics of the movement in the early years decried pentecostal examples of sowing disunity. Holiness Pentecostal denominations in the United States had already further fragmented the Holiness Movement in the late 19th century. Robert Jaffray, a Christian and Missionary Alliance missionary in China, spoke in tongues in 1908. By the next year, Jaffray argued that Spirit baptism dogma that requires evidential tongues led to division. Jaffray further charged that Pentecostals separated themselves from others because of a spiritual superiority complex. Pentecostalism swept his mission, but he observed that those claiming spiritual empowerment spawned small select meetings. Similarly, Arthur T. Pierson complained about divisions in Europe created by Pentecostals.¹⁰

At least the North American Classical Pentecostal platitudes about unity were not born in a vision of unity in diversity, but often forged in belief-systems like "all need to come around to the pentecostal way. In other words, once you can mirror my image or embrace me as normative, then we can all join together. A.J. Tomlinson was hardly alone in this posturing. The pentecostal belief

system at the Azusa St. Revival was so narrow that there were splits in the mission before one year passed.

On the other hand, even if the Azusa St. Mission intended to encourage genuine unity for the entire body of Christ, their influence on at least Holiness denominations turned Holiness Pentecostal would be minimal on this point. This, however, in no way detracts from the considerable successes of the Azusa St. Revival. Although the Pentecostal Movement brought many unchurched persons into their fellowships, fledgling movements seeking converts have been known to even proselytize.

It would appear those who overstate the ecumenical potential of early Pentecostals in North America are too eager to solicit support for engaging conciliar ecumenics. Visit again the language used in the 1997 Roman Catholic-Pentecostal Dialogue Report. How is it possible to refer to the 1914 organizational meeting of the Assemblies of God in an ecumenical way? Parham may have promoted the idea that he was an "apostle of unity," but what did he do that unified Christendom in North America? Did the Azusa Street Mission bring disparate churches together? However, this hardly means that other traditions reached higher grounds regardless of their revisionist histories.

2. Is Conciliar Ecumenism Exclusive?

Space limitations prohibit an adequate treatment of facets of the internal make-up of Pentecostals which generate tensions with the conciliar movement.¹¹ Not to be ignored, however are issues such as age and substance. The Classical Pentecostal Movement in North America is less than a century old. For our purposes, however, a more limited question must be asked.

Is conciliar ecumenism exclusive? To use hyperbole, if Roman Catholics are not the only members of the catholic church, if the Greek Orthodox are not the only orthodox, are professional ecumenists the only ecumenists? Pentecostals do not diminish the importance of the Day of Pentecost for other traditions, but conciliar ecumenist too often portray a belief that they are the only proponents of authentic ecumenism.

This exclusivist tendency is hardly a prerogative solely of those from the left as is amply illustrated in the history of the National Association of Evangelicals (NAE) in the U.S.A. Witness the shift among pentecostal church leaders who frequent NAE on issues like the role of women in ministry and inerrancy.

In 1961 the Iglesia Pentecostal de Chile and the Misión Iglesia Pentecostal joined the WCC. They were the first of an as yet undetermined number of such churches which would cast their lot with the WCC. They would be joined by Manuel de Mello and his Igreja Evangélica Pentecostal "O Brasil para Cristo" in 1969, the International Evangelical Church in 1972, Bishop Gabriel O. Vacaro's Iglesia de Dios from Argentina in 1980, the Missão Evangélica Pentecostal de Angola in 1985, and the Iglesia Misiones Pentecostal Libres de Chile in 1991.¹² The Christian Biblical Church in Argentina joined the WCC in 1997. Professor Walter Hollenweger¹³ rightly adds the following: African Church of the Holy Spirit, Kenya; African Israel Church, Nineveh, Kenya; Church of the Lord, Aladura, Nigeria; Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu, Zaire; Eglise Evangélique du Congo; Iglesia de Dios; Igreja Evangélica Pentecostal de Angola; International Evangelical Church, USA; Union of Evangelical Christians/Baptists of USSR - Pentecostals joined in 1945. By contrast, a personal investigation of a group known as the United Orthodox Independent Zion Churches of Kenya listed by Barrett in his *Rise Up and Walk!* revealed these people were not Pentecostals but a Messianic sect.¹⁴

There are other stores that require explanations not possible to cover in one article. For example, Word for the World, which is connected to the Church of God (Cleveland), joined the national council of churches in the Philippines and the Korean Assemblies of God joined the Korean Council of Churches. The Pentecostal Christian Church of Cuba participates actively in the Ecumenical Council of Cuba.¹⁵ Also striking was Frank Chikane, a minister of the Apostolic Faith Mission, heading up the South African Council of Churches.¹⁶ Likewise are the various Pentecostal churches that belong to the Federation Protestant de France. The General Secretary, Pasteur Christian Seytre, belongs to the Apostolic Church (UK).

The high profile role once played by David DuPlessis in the World Council of Churches is well known. Less known was the 1980 conference in Switzerland sponsored by the WCC. The appropriate contents are chronicled in Arnold Bittlinger's *The Church is Charismatic*. However, no Pentecostal scholars were utilized in this meeting. A few Pentecostal denominations, none of whom belong to the PWC, have maintained membership with the WCC, but the Western attitude remains embodied in the 1965 Assemblies of God General Council resolution¹⁷ reaffirmed as recently as 1997¹⁸ disapproving of mainstream ecumenical efforts.¹⁷ Signs of change are in the air, however, as a growing group of Pentecostal scholars from several continents press forward into WCC circles. For example, a small band of Pentecostals were present in Canberra for the 1991 WCC general assembly. Among those specifically identified were: Cecil M. Robeck of the Assemblies of God (USA); Peter Kuzmic of the Evangelical Church of Yugoslavia; Rev. Frank Chikane of the Apostolic Faith Mission; Pastor Orlando Silva from Igreja "O Brasil para Cristo" Pastor Daniel Fernandez Godoy from the Confraternidad Christiana de Iglesia, and Ms. Maria Zeballos Flord from Argentina's Fuente de Salvacion.¹⁸

Also, a few pentecostals, particularly Simon Chan and Cecil M. Robeck, were noticed for their contribution to the Faith and Order World Conference 1993 at Santiago de Compostela. Here it was declared that we must accept diversity as a gift of God. Cho-Lak Yeow and Cecil M. Robeck serve on the WCC Commission on Faith and Order.

The World Council of Churches hosted a Consultation with North American Pentecostals and Latin American Pentecostals from June 4-9, 1996 in Costa Rica. Not unlike the prior Consultation with Latin American Pentecostals held November, 1994, in Lima, Peru, approximately 25 Classical Pentecostals took part in the proceedings. Late in 1995, the WCC brought together African and

African-Caribbean church leaders in Britain which gave prominence to Joe Aldred of the Church of God of Prophecy and Jerisdan Jehu-Appiah of the Musama Disco Christo Church. All these meetings were the initiative of Huibert van Beek, Executive Secretary of the Office of Church and Ecumenical Relations at the WCC office in Geneva.

A World Council of Churches-Pentecostal Consultation was held November 10-14, 1997, at Bossey, Switzerland. The highlight of the event was a morning session that featured Konrad Raiser. Papers were presented by Cheryl Bridges-Johns, Gamaliel Lugo, Julie Ma, and Juan Sepulveda. A pentecostal worship service was held at the WCC headquarters in Geneva with Japie Lapoorta as preacher. Twenty-nine pentecostals were present in Harare for the WCC General Assembly held December 3-14, 1998. This assembly approved a joint working group with Pentecostals that commenced work during the summer of 2000.¹⁹

Enough has been said to show that many pentecostal academicians who seek greater unity in the Body of Christ are drawn toward professional ecumenists who, more often than not, are to the left of the pentecostal movement. The lack of interest in looking back to the right may show a need to be accepted by the communities that most influence theological education around the world. It would be a mistake to think that since moving to the left seems liberating that this newly found acceptance in elite theological circles are themselves devoid of exclusivist tendencies and other alien agenda.

Harvey Cox has put his agenda on display at various conferences run by the Society for Pentecostal Studies (SPS). Boundary lines were drawn clearly by the American Academy of Religion (AAR) when I tried to organize an AAR section devoted to Pentecostalism. It seems almost everyone except pentecostals could be allowed to speak for themselves. The pentecostal movement does not need to be co-opted by those outside. We should have the same right of self-determination exercised by historic traditions. Professor Jürgen Moltmann edited a special edition of *Concilium* that allowed Pentecostals to speak for themselves while engaging the wider Body of Christ.²⁰

Confounding the axiomatic antithesis between expressive narrative and reflective theology, the surge of pentecostal scholars provokes a search for theological treatises that are global in scope and seek to rise above controversies of the past. Pentecostal theologians have disavowed appellations such as precritical and submodern, yet are predictably drawn by the Apostolic Faith Project of the World Council of Churches in part because inherited restorationism resonates with sensitivities to doxological and confessional orientations. In this respect, one can recommend conciliar documents like *BEM* and *Confessing The One Faith*.²¹

Pentecostalism has been rightly identified by Juan Sepulveda and Bernardo Campos, among others, as a popular religion, that is a religion of the people.²² Our vantage point, then, is different than those who sit in a magisterium. In bilateral and multilateral dialogues, outsiders seem content to describe only grassroots pentecostalism while making comparisons not to those in their pews, but in their finest universities and even here selectively. We should not be influenced by these other traditions to distance ourselves from the grassroots.

There is irony in the scholarly disdain heaped on the myths that are part of the fabric of Pentecostalism. Many of these same scholars esteem highly sections of canonical materials they judge to be mythical. The inconsistency of valuing one set of myths while unilaterally condemning all such things when associated with Pentecostalism may demonstrate an ethnocentric view of reality. Analysis of the belief systems of ordinary people has often been held in disrepute by intellectuals and always provided an easy target.

Ridicule of popular religion is sometimes thinly disguised as made clear by Peter W. Williams in *Popular Religion in America* (1989). The lack of interest in popular religiosity can be measured by the level of disinterest among theologians toward teachings prevalent among their own conclaves. Voices from the pew have been muffled or conveniently not heard. Theological tomes, erudite expositions, and conciliar documents virtually eliminate any concern for interacting with grassroots thinking.

Conciliar agencies have at times given birth to an "enlightened" elite. There are even cases where conciliar careers and institutions are made at the expense of genuine ecumenical efforts. One has to also guard against Eurocentric tendencies of the major groups. These are exclusivist tendencies that should be avoided. Yet another arena would be the conciliar treatment of social justice, an issue too important to be commented on quickly here.

3. Models of ecumenism within the global Pentecostal-Charismatic Movement

North American pentecostal academicians who freely criticize ecclesiarchs seeking National Association of Evangelicals (NAE) approval, should examine their broad support for Professor Harvey Cox. Is Harvard University where pentecostals look for theological direction? Harvey Cox? His book on pentecostalism contains no new information and makes some serious mistakes. Why should he be given a friendly platform, when we are not invited to share his spotlight?

It is tempting to give an encyclopedic account of ecumenical activities by pentecostals. Since that is impossible in a short article, one should consult the comprehensive account of pentecostal engagement of conciliar ecumenism in the recent doctoral dissertation by David Cole. Titled "Pentecostal Koinonia: An emerging Ecumenical Ecclesiology Among Pentecostals." The dissertation was submitted May, 1998 to the Center for Advanced Theology Studies at Fuller Theological Seminary.

Despite the fact that Dale Irvin could describe the International Charismatic Consultation on World Evangelization (ICCOWE) conference known as Brighton '91 to be a "landmark in the emergence of the Pentecostal ecumenical consciousness"²³ and even though the theological stream involved conciliar ecumenists, no mention is made of this and like efforts in Cole's dissertation.

Space permits only the names of groups spread across six continents which give life to the ecumenical impulse in Pentecostalism. Some draw the circle wider than others, but most move beyond previous boundaries. Global: Pentecostal World Conference (PWC), International Charismatic Consultation on World Evangelization (ICCOWE); Africa: Association of Evangelicals of Africa (Kenya), The Centre for Pentecostal and Charismatic Studies (Ghana), Pentecostal Theological Association of Southern Africa; Asia: Asia Pacific Theological Association (APTA), Asian Pentecostal Society, Korean Pentecostal Society, Conference of Pentecostal Theologians (India), International Theological Conference on the Holy Spirit (Korea); Europe: European Charismatic Consultation (ECC), European and Charismatic Research Association (EPCRA), European Pentecostal Theological Association (EPTA), Pentecostal and Charismatic Research Fellowship, Italian Charismatic Consultation; Latin American: Comisión Evangélica Pentecostal Latinoamericana (CEPLA); Fraternidad Teológica Latinoamericana; North America: National Association of Evangelicals (NAE), North American Renewal Service Committee (NARSC), Pentecostal Charismatic Churches of North America (PCCNA), Society for Pentecostal Studies (SPS); Oceania: Association of Pentecostal and Charismatic Bible Colleges of Australasia (PCBC), Fellowship for Pentecostal Studies in New Zealand.²⁴

Related efforts include the International Roman Catholic-Pentecostal International Dialogue and the World Alliance of Reformed Churches (WARC) - Pentecostal Dialogue. National dialogues involving pentecostals have taken place in Finland, the Netherlands and the U.S.A. Also of interest, a Word, Kingdom, and Spirit conference convened March 1-5, 1994 in Malaka Malaysia. A respectable showing was made by Protestant Charismatics while Pentecostals were few in number. The issue of *Transformation* current at the conference featured pentecostal perspectives on social issues.

4. The 21st Century.

Despite protestations to the contrary, the WCC is more than a mere 'council' of churches. WCC officials and boards located in Geneva carry momentum and influence of their own. It is in this arena where the stakes are high for pentecostals. Since the 1998 WCC General Assembly in Harare, Zimbabwe could have been marked by a preoccupation with issues related to homosexuality, it makes a positive response to such invitations not something that one should take lightly.

Conciliar ecumenists, and the WCC in particular, have increasingly been consumed by discussions on universalism. In whatever ways Pentecostals conceive of the Spirit outside the ekklesia, they have not affirmed a ubiquitous salvific presence. Outside of inflammatory issues, ecclesiarchs will ask what benefits flow from joining such an organization. A representative of the Georgia Orthodox Church was permitted to speak during a business plenary of the WCC General Assembly in Harare. He explained that his church was not made up of "fanatics," but made the painful decision to leave the WCC to avoid schism. How can a pentecostal denomination justify such a major investment when their own concerns will be under-represented? Why should they put at risk their loyalty to the PWC?

Conciliar ecumenists will continue to invite pentecostals in to their territory. Only the strong and well-informed need apply. Naive idealism evaporates too quickly in the face of the harsh realities of making peace. Professional credentials cannot substitute for calling and gifting and these cannot replace loyalty and commitment. When an academician ceases to care about his or her church, then that person, in my estimation, ceases to be a 'pentecostal' academician. I urged in my presidential address to the Society for Pentecostal Studies, that pentecostal truth is a very personal and passionate matter.²⁵

To those who are called and gifted and want to get involved, a word of caution. One should not become so dependent on members of this artificially created community to forget one's authentic community. One may assume that fellow ecumenists would offer tangible support in a crisis with your real community, but this is unlikely. Regardless of all the good will generated in these once-a-year encounters with like professionals, one must remember many of them return to churches that are fragmenting. They have no remedy and little influence to cure their own ills.

Let me introduce a concept I have used in seminary teaching. It may provide something of a compass for those seeking greater unity in the Body of Christ. Having taught and published internationally and ecumenically in the area of theology, I came to believe that theological concepts revolve around three concentric circles. The inner circle contains those things which are essential to Christian identity. The second circle contains vital doctrines, but for which there are no universal agreements among Christians world-wide. Finally, circle three encompasses those things that play out differently in various cultures.

This has been a guiding point of reference for my ecumenical efforts. For example, I refuse to show up at a table where the Metropolitan Community Church is received as a Christian body. On the other hand, I think there can be merit to inter-religious dialogue with a range of religions.²⁶ There is a broad sense in which pneumatology might serve as a suitable basis for dialogue between Christianity and other religions. This has even been suggested by K.L. Seshagiri Rao, one of the leading interpreters of Hinduism to the Christian World.²⁷

Of profound relevance is the theological diversity contained in the canonical record itself. Ernst Käsemann brought to the 1963 Montreal conference on Faith and Order his publicized view that the New Testament canon does not dismiss but in fact contains "... the basis for the multiplicity of the confessions."²⁸ Coping with the additional realities of diverse cultural and social contexts strengthens the argument of Jürgen Moltmann that the church should not be seeking 'uniformity but should be working through the ecumenical movement to expand its range of unlikeness'. Contact alone is not compromise. As has been said by the Waldensians in Italy, no one church has all the marks of the church so the more we fellowship with other churches, the more we represent the body of Christ rather than compromise the body.

Although there is some merit to the idea of spiritual unification, I do not believe that the work of theologians and church

administrators to be ignored. Perhaps Emil Brunner's thoughts of 1953 in his *Misunderstanding of the Church* serve as suitable encouragement for balanced work in this regard: The professional ecumenical movement has not fully recognized that the real church is a spiritual fellowship, a fellowship generated by the presence of the Spirit.²⁹ Brunner exerted a great deal of effort working on behalf of Christian unity even though his expectations are somewhat low. Unity would not be achieved, he thought, but at least progress could be made by lesser hostilities, perhaps even helping one another rather than hurting.

At this point, a comment on three phases common to Enthusiastic Pneumatomania may be useful. No Enthusiastic Pneumatomania prior to this century has survived in anything but distant echoes of the original sound. Current groups like Waldensians and Irvingites may trace their ancestry to the founders, but they are theologically distant heirs at best.³⁰ No one formula encapsulates adequately this reality but among the pertinent attempts are the following schemes: pilgrims, settlers, landed aristocracy; man, men, movement, machine, monument; born, complex issues, hated sect, toleration to acceptance, popularity, increasing centralization, institutionalization. These are helpful, but perhaps the most useful paradigm may be the following: experience, reflection, integration.³¹

That is to say, North America pentecostals attached to the PCCNA are in the reflection stage moving toward integration while many in the South are centered in a stage where experience is predominant.³² This says nothing about superiority since each stage has strengths and weaknesses.

This reinforces the view that our first priority is to communicate within our own global community. The sheer diversity of Pentecostal views means that it is impossible to systematize a coherent theological position to which ecumenical theologians can eventually respond. The impact of grassroots ecumenical efforts like NARSC need not be underestimated.³³

As a constant traveler, I believe the rate at which the world "decreases in size" demands that all traditions devote attention to living out the shared identity in Christ. Since the pentecostal movement is global and significant, it cannot shrink from its responsibilities. It cannot remain simply introspective. It must interact responsibly with other Christians, other religions, and the whole of creation.

* Currently Director of the International Pentecostal Holiness Church Archives and Research Center, Harold D. Hunter has served on faculties of Melodyland School of Theology, Church of God Theological Seminary, and ORU School of Theology. A past president of the Society for Pentecostal Studies, he and Peter Hocken organized the theological stream of Brighton '91 which featured Professor Jürgen Moltmann. Papers from this international conference were published under the title *All Together in One Place* by Sheffield Academic Press. He is webmaster of Pentecostal-Charismatic Theological Inquiry International [www.pctii.org] which includes the *Cyberjournal for Pentecostal-Charismatic Research*.

¹ It is clear that a similar pattern emerged as the Pentecostal-Charismatic Movement burgeoned in Non-Western Countries. See Joseph Osei-Bonsu, "The Spirit as Agent of Renewal: the New Testament Testimony," *The Ecumenical Review* 41:3 (July 1989) 459f. Cf. Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect," *Journal of Pentecostal Theology* 8 (1996) 74f.

² Jerisdan H. Jehu-Appiah, "An Overview of Indigenous African Churches in Britain: An Approach Through Historical Survey of African Pentecostalism," *Report on the Proceedings of the Consultation between the World Council of Churches and African and African-Caribbean Church Leaders in Britain at the New Testament Church of God, Harehills, Leeds, England, 30 November - 2 December 1995* (Geneva: World Council of Churches, 1996) 62. Aspects of Asian diversity are on display in Harold D. Hunter, "Aspects of Initial-Evidence Dogma: A European-American Holiness Pentecostal Perspective," *Asian Journal of Pentecostal Studies* 1-2 (1998) 185-202. Walter J. Hollenweger celebrates pentecostal pluralism in "The Contribution of Critical Exegesis to Pentecostal Hermeneutics," *The Spirit and Church* 2:1 (May 2000) 7-18, while nudging pentecostals to surrender their resistance to cohabitation and non-celibate homosexuals.

³ Peter Staples, "Ecumenical Theology and Pentecostalism," *Pentecost, Mission and Ecumenism*, ed. by Jan A.B. Jongeneel, a.l. (Frankfurt: Peter Lang, 1992) 261-271.

⁴ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody: Hendrickson, 1997) Chapter Twenty Five; Peter D. Hocken quoted in Patrick Granfield, "The Ecumenical Significance of the Charismatic Movement," *Ecumenical Trends* 9:7 (July/August 1980); Cecil M. Robeck, Jr., "Pentecostals and Ecumenism: An Expanding Frontier," paper read to Conference on Pentecostal and Charismatic Research in Europe, Kappel, Switzerland, July 3-6, 1991, p. 1. See David Bundy, "The Ecumenical Quest of Pentecostalism," *Cyberjournal for Pentecostal-Charismatic Research* #5 (February 1999) [www.pctii.org/cyberj/index.html] for European leaders. While not diminishing the contribution of Barrett, I would point to his congregational context as explanation for his advocacy of unity but not uniformity.

⁵ "Evangelization, Proselytism and Common Witness," the Report from the Fourth Phase of the International Dialogue 1990 - 1997 Between the Roman Catholic Church and some Classical Pentecostal Churches and Leaders, Section V on "Proselytism," Paragraph 85. This document was published in the *Cyberjournal for Pentecostal-Charismatic Research* #4 (July 1998) [www.pctii.org/cyberj/index.html].

⁶ Granfield, "The Ecumenical Significance of the Charismatic Movement," 97ff. Hollenweger, *Pentecostalism*, 334.

[7](#) Kilian McDonnell, *The Charismatic Renewal and Ecumenism* (New York: Paulist Press, 1978); Robert Wild, *Enthusiasm in the Spirit* (Notre Dame: Ave Maria Press, 1975) 114ff; Peter Hocken, *One Lord, One Spirit, One Body* (Exeter: Paternoster Press, 1987). Notice the same argument made about the Holiness Movement. See A.L. Byers, *Birth of A Reformation or The Life and Labors of Daniel S. Warner* (Guthrie: Faith Publishing House, 1966 [1921]).

[8](#) Abraham Kuyper, *Holy Spirit*, p. 87.

[9](#) Personal conversation with Jeffrey Gros (2-28-89); Kinnamon, *Truth and Community*, 19ff, 53ff. Responding to the Charismatic dilemma that I have noted, Fr. Peter Hocken, "Why Renewal and Ecumenism Need Each Other," *New Covenant* 18:8 (March 1989) 25, says, "If some steam has gone out of the ecumenical movement, this is probably caused by neglect of spiritual ecumenism."

[10](#) Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Chicago: University of Illinois Press, 1993) 103-5.

[11](#) Review Cecil M. Robeck, Jr., "Pentecostals and the Apostolic Faith: Implications for Ecumenism," paper read at the Consultation Confessing the Apostolic Faith From the Perspective of the Pentecostal Church, held at Fuller Theological Seminary, October 22-24, 1986, co-sponsored by the David du Plessis Center for Christian Spirituality and the Commission of Faith and Order, NCCCUSA. This was subsequently published in *Pneuma* 9:1 (Spring 1987). See: Jeffrey Gros, "An Ecumenical Perspective on Pentecostal Mission," *Called and Empowered*, 285-298; Marta Palma, "A Pentecostal Church in the Ecumenical Movement," *The Ecumenical Review* 37:2 (April 1985) 223-229; Jean-Jacques Suurmond, "Van de Beek, Reiling in 'The Ecumenical Review'", *Bulletin voor Charismatische Theologie* #26 (Hosea 1990) 52-64; Jerry Sandige "Journey Toward Ecumenism" and Eileen W. Linder "Ardor vs Order Revisited: Pentecostals and Conciliar Ecumenism," delivered to NCCCUSA Faith and Order-Pentecostal Dialogue, Lakeland (11-10-91); Henry I. Lederle, "The Spirit of Unity: A Discomforting Comforter. Some Reflections on the Holy Spirit, Ecumenism and the Pentecostal-Charismatic Movements," *The Ecumenical Review* 42:3,4 (July-October 1990) 279-287.

[12](#) Ofelia Ortega, "Ecumenism of the Spirit," *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, ed. By Benjamin F. Gutierrez and Dennis A. Smith (Arkansas City, KS: Gilliland Printing, 1996); Cecil M. Robeck, "A Pentecostal Look at the World Council of Churches," p. 8, quoting Ans J. van der Bent, ed. *Handbook: Member Churches World Council of Churches* (Geneva: World Council of Churches, rev. ed. 1985) 265-266.

[13](#) Hollenweger, *Pentecostalism*, 386ff.

[14](#) Harold D. Hunter interview (3-17-89) with leaders from the United Orthodox Independent Zion Churches of Kenya outside Nairobi. Leaders from the United Orthodox Independent Zion wanted me to meet The First Most Nabii Jathan Muranga who was living in the Kenyan desert. My presentation "Search for Pentecostal Identity?" given at Prague '97 argued on behalf of an inclusive use of the term pentecostal, however I endorse the parameters set by the World Council of Churches which excludes a group with an alternative human "Christ" from the circle of Christian churches. Cf. Dean S. Gilliland, "How 'Christian' Are African Independent Churches?" *Misology: An International Review* 14:3 (July 1986) 259; David Barrett and T.J. Padwick, *Rise Up and Walk! Conciliarism and the African Indigenous Churches, 1815-1987* (Nairobi: Oxford, 1988) Appendix III; Peter Wagner, "Church Growth," *DPCM*, 182; Hollenweger, *Pentecostals*, 150; Russell P. Spittler, "Maintaining Distinctives: The Future of Pentecostalism," *Pentecostals From the Inside Out*, ed. by Harold B. Smith (Wheaton: Victor Books, 1990) 121.

[15](#) Carmelo E. Alvarez, "Historic Panorama of Pentecostalism in Latin America and the Caribbean," *In the Power of the Spirit: The Pentecostal Challenge to Historic Churches in Latin America*, edited by Benjamin F. Gutierrez and Dennis A. Smith (Arkansas City, KS: Gilliland Printing, 1996) 35. Cf. Cecil M. Robeck, "Do Good Fences Make Good Neighbors?" *Evangelization, Proselytism, and Common Witness*, *Asian Journal of Pentecostal Studies* 2/1 (1999) 87-103.

[16](#) Cf. Frank Chikane, *No Life of My Own*, (Maryknoll: Orbis Books, 1988).

[17](#) See: Rex Davis, *Locusts and Wild Honey* (Geneva: World Council of Churches, 1978); Christian Lalive d'Epinay, *Haven of the Masses* (London: Lutterworth Press, 1969); Albert C. Outler, "Pneumatology as an Ecumenical Frontier," *The Ecumenical Review* 41:3 (July 1989). *The International Review of Mission* 75:297 (January, 1986) is dedicated to Pentecostalism.

[18](#) Cecil M. Robeck, "Taking Stock of Pentecostalism," *Pneuma* 15:1 (Spring

[19](#) Samkwan Kim, "Transition Time of Christianity and Timely Attitude of Asian Pentecostals," *Challenges and Opportunities for Asian Pentecostals* (Makati City, Philippines: Asian Pentecostal Society, August 25, 2000) 54, points out that the host community at the Hautecombe monastery for the WCC - Pentecostal JWG was influenced by Dr. Cho. A report on the Pentecostal presence at the 8th general assembly of the WCC and like events are available at www.pctii.org/news.html.

[20](#) "Pentecostal Movements as an Ecumenical Challenge," edited by Jürgen Moltmann and Karl-Josef Kuschel, *Concilium* 1996/3.

[21](#) See Harold D. Hunter, "Reflections by a Pentecostalist on Aspects of BEM," *JES* 29:3-4 (Summer-Fall 1992) 317-345.

[22](#) See Edwin David Aponte "Coritos as Active Symbol in Latino Protestant Popular Religion," *Journal of Hispanic/Latino Theology* 2:3 (Feb 1995) 57ff.

[23](#) Dale T. Irvin, "Drawing All Together in One Bond of Love?: the Ecumenical Vision of William J. Seymour and the Azusa Street Revival," *Journal of Pentecostal Theology* 6 (April 1995) 26n2. As was reported in a special edition of *Ecumenical Trends* (3&4-92) and *Tychique* (1-92), established conciliars such as the World Council of Churches, pan-continental organizations serving pentecostal and charismatic scholars (CEPLA/EPLA, ACTA, CPCRE, SPS) in addition to other international groups of some notoriety (WEF, Lausanne, PFNA, PWC, EPTA) were amply represented at Brighton '91.

[24](#) Updated information about these groups may be found at www.pctii.org/academic.html.

[25](#) Harold D. Hunter, "What is Truth?" 1984 SPS Presidential Address. *Toward A Pentecostal/Charismatic Theology* Ed. by J. Rodman Williams (South Hamilton: Society for Pentecostal Studies, 1984). It was this fundamental concept that propelled me to attend a Roman Catholic mass at age 19 while attending Tomlinson College in Cleveland, Tennessee.

[26](#) Cf. Amos Yong, "Not Knowing Where the Spirit Blows?: On Envisioning a Pentecostal-Charismatic Theology of Religions," paper read to the Society for Pentecostal Studies meeting March 12-14, 1998 at the Church of God Theological Seminary in Cleveland, TN.

[27](#) Donald G. Dawe, "The Divinity of the Holy Spirit," *Interpretation* 33:1 (Jan, 1979) 31.

[28](#) Käsemann, quoted by James D.G. Dunn in *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (Philadelphia: Westminster Press, 1977) 376. This compares favorably with Dunn's view that 'there was no single normative form of Christianity in the first century'. Cf. William G. Rusch, *Ecumenism: A Movement Toward Church Unity* (Philadelphia: Fortress Press, 1985) chapter 1; Houtepen, "Ecumenical Vision of the Church," 235.

[29](#) William W. Menzies, "The Holy Spirit in Christian Theology," *Perspectives on Evangelical Theology*, ed. by Kenneth Kantzer and Stanley N. Gundry (Grand Rapids: Baker, 1979) 77.

[30](#) Waldensians of the Twentieth Century are reported to have persecuted pentecostals in Italy. So McNamee, "The Role of the Spirit in Pentecostalism," 31. The change in this posturing when representatives of "various Pentecostal denominations, "Valdese (Waldensian), Baptist, Apostolic, and Orthodox Churches" joined unity efforts of the Catholic Charismatic Renewal, was deemed newsworthy. See 1992 newsletter from International Catholic Charismatic Renewal Office (ICCR). Meanwhile, the

Catholic Apostolic Church in England has not identified in any way with pentecostal denominations in England.

[31](#) The last description was originally used by Professor John Westerhoff of Duke University to trace the spiritual development of an individual. This according to David Reed who has his own application in "Oneness Pentecostalism: Tracing the Emergence of an American Religious Movement," *The First Occasional Symposium on Aspects of the Oneness Pentecostal Movement* (Harvard Divinity School, July 5-7, 1984). The others are found in the following sources: Vinson Synan, "Worldwide Charismatic Revival," *Charisma* (August, 1985) 44; Dr. Findley B. Edge, Professor Emeritus at the Southern Baptist Theological Seminary, interview in 1987.

[32](#) Cf. Archie C.C. Lee, "Prophetic and Sapiential Hermeneutics in Asian Ways of Doing Theology," *Doing Christian Theology in Asian Ways*, ATESEA Occasional Papers #12, Edited by Alan J. Torrance, Salvador T. Martnez, Yeow Choo Lak (Singapore: ATESEA: 1993). It is instructive to observe the number of Latin American pentecostal seminaries that use books published by Orbis.

[33](#) Cf. Jerry Sandidge, "An Update on the Ecumenical Activities of Pentecostals," *Experiences of the Spirit/Conference on Pentecostal and Charismatic Research in Europe at Utrecht University 1989*, edited by Jan A. B. Jongeneel (Frankfurt am Main: Lang, 1991) 245.